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HISTORY OF THE JEWS.

(Continued from page 107.)

CHAPTER II.

The patriarch Jacob, having finished blessing his twelve sons, calmly gathered up his feet into his bed, yielded up the ghost, and was gathered unto his fathers, having lived one hundred and forty-seven years. Agreeable to his wish, he was buried at the family cemetery at Machpelah, and his son Joseph caused him to be buried with great pomp.

The brethren were now afraid lest, their father being dead, Joseph should resent the wrong they had done him: but, instead of this, he acted as a father towards them, watching over and promoting their growing interests, until, having seen his great grand-children, and given charge that his body should be embalmed and put in a coffin, and taken up to Canaan to the family grave when the Lord should give his kindred possession of that country, he died, at the age of one hundred and ten years. "Such was the origin of our nation, and half the world joins with us to extol our great progenitors. The Magi of Persia—the Arabs, the sons of Ishmael—and the Edomites, the children of Esau—even Egypt itself, celebrates the wisdom of Abraham, and the whole East praises his name."—(Helon's Pilgrimage.)

In process of time, the whole of that generation having passed away, and the Israelites having very greatly increased, another Pharaoh occupied the throne, who became jealous of their power, and feared lest they might unite with some foreign invader and avail themselves of the advantages of occupying his most accessible and dangerous frontier. He therefore called a council, in which it was resolved to crush them by hard bondage; and from that time they were reduced to slavery, and made to labor in the public works. But still they increased; for it was found, contrary to expectation, that whether mining in the earth, in the brickfield, or in the kiln, their strength was preserved and their families increased as much as had

been the case before their degradation. The groundless apprehensions which were formerly entertained, now became more probable; for they who were before peaceable and contented in Goshen, were now chafed in their minds, and rendered wretched by oppression, and scattered throughout the land. It was therefore resolved to resort to more barbarous means; the cruel and inhuman policy of murdering the male infants at their birth was adopted, and the Hebrew midwives were charged with the execution of this decree. But the midwives feared God, and the order was disobeyed. Another edict therefore was issued: it commanded that every male child should be cast into the river. How long this cruel order was rigidly executed is now uncertain; for a time it threatened the ruin of the chosen family; but the God of Abraham, Isaac and Jacob watched over their oppressed descendants and over-ruled this inhuman persecution, by the rearing up, under royal patronage, the man whom he had predestined to deliver his people from the cruelty of Pharaoh, in a manner which should render the arm of the Lord God of Israel conspicuous, and cause the wicked inhabitants of other nations to tremble at the mention of his name. It was at this eventful season, while the drowning decree was in full force, and carried into effect with all possible rigor, that Moses was born.

CHAPTER III.

The Life of Moses.

The parents of Moses were Amram and his wife Jochebed; both of whom were of the tribe of Levi. They were persons who believed the promises made to their fathers; and relying upon the faithfulness and care of Jehovah, they ventured, in disobedience to the king's commandment, to preserve their child secret as long as possible; but finding, at the end of three months, that the child must be either exposed to the danger of the deep or given up to the public officers, his mother made a little vessel of papyrus, and having daubed it with pitch and lime to keep out the water, she put into it the infant boy, laid him on the flags at the edge of the river, and, commending him to a watchful Providence, returned; while the sister of the infant kept at a distance, but in such a situation that she could watch the event. Just at that time the daughter of Pharaoh went to the river to wash; and while walking on the banks, she saw the vessel: it was rescued from the wave—opened—the child wept, and the heart of the princess was so much affected that she resolved to save it and bring it up as her own child. She now became anxious to procure it a nurse, and at that moment the child's sister approached and offered her services

to procure one; the service was accepted, and, as the child of some unknown Hebrew, adopted as the son of Pharaoh's daughter. The boy was nursed on the bosom of his own fond mother. It is by no means improbable that the interest taken in this child by the princess, and perhaps by Pharaoh himself, led to the revocation of the barbarous decree. In remembrance of the way in which she obtained the interesting child, the princess called him Moses, which signifies *drawn out*, for she had drawn him out of the water.

As Moses grew up he received an excellent education, such as was proper for the adopted son of a princess; and he became learned in all the wisdom of the Egyptians. The station he occupied was one that promised him great advancement, provided he had acted on principles of worldly policy; availed himself of its advantages; claimed the privileges and assumed the character of an Egyptian prince; conciliated the favor of the court, and disowned and avoided all connection with the enslaved and oppressed Israelites. But he appears to have been very early impressed with the belief that by him God would give deliverance to the Hebrew family. He disdained therefore to sacrifice his people to his private interest: "by faith he refused to be called the son of Pharaoh's daughter, choosing rather to suffer afflictions with the people of God than to enjoy the pleasures of sin for a season."

That upon which the mind has deliberately decided will manifest itself by conduct. Moses saw an Egyptian ill treat one of the Hebrews, and he immediately resented it by killing the oppressor, whom he buried, supposing that no man saw him: but the next day seeing two of his countrymen contending together, and upon his affectionately reproving them, one of them, not knowing the purpose of God in raising him up, asked a question that convinced Moses that his secret was not unknown. The matter was made known to Pharaoh, and Moses immediately saw the propriety of retiring from Egypt to avoid the effects of his indignation. He went therefore to the land of Midian and married the daughter of the priest, by whom he had two sons, Gershom and Eliezer. When he went there he was forty, and he remained until he was eighty years of age. It is probable that while there he commenced writing those books which bear his name, proceeding in them afterwards as the events transpired. They are the oldest books in existence, and probably the first ever written. In the relation of ancient events he no doubt had before him the traditions handed down from age to age, but in the use of these traditions he was preserved from error by the superintending influence of the Divine Spirit, for Moses was a prophet.

At length the Israelites cried unto God in their distress, and in answer to their prayers he appeared to Moses in a bush that burned

with fire and was not consumed ; a fit emblem of the sufferings of his people, and of their security amidst those sufferings. Moses was now commanded by the Almighty to go and demand the liberation of his people ; the method he should pursue was clearly laid down, the opposition of Pharaoh foretold, and the final success of his efforts assured to him. As Moses hesitated because he was no orator, he was reproved for mistrusting the promise of God to overcome this difficulty, and God condescended to appoint him an assistant in the person of his brother Aaron, who was to act under his direction and be his spokesman. Moses now returned into Egypt with his wife and two sons, taking in his hand a rod upon which he had already seen the miraculous power of God employed, and with which he was to perform wonders. Aaron now, by divine command, came forth to meet his brother, who made known to him the purpose of God and the duties with which they were charged. Having called together the elders of Israel, Aaron informed them of what was about to be done, and verified the statement by the performance of miracles which had the effect of removing doubts from their minds.

Moses and Aaron now proceeded to Pharaoh, and in the name of the Lord demanded that the people should be allowed to go and hold a religious feast in the wilderness : the demand was despised ; and the offended monarch increased their burthens and required them to make their full tale of bricks without straw. The people were consequently discouraged and Moses and Aaron reproached. But now the Lord proceeded to show his power ; having sent an encouraging message to the people, he sent another demand to Pharaoh, and miracles were wrought in his sight—the rod of Aaron being turned into a serpent ; this was imitated by the wise men, but the rod of Aaron swallowed up their rods. The demand being refused, it was renewed with the threat that the waters of Egypt should be turned into blood, and that the fish should die, and the rivers stink and become loathsome. The threat was executed, but the proud monarch's heart was hardened. After seven days the demand was again made, and a plague of frogs threatened ; the threat was executed, and the annoyance was so severe that Pharaoh promised that if the plague was removed the people should go. It was removed, but then he again refused. After this the dust of the earth was turned into lice, and they covered man and beast. The next plague was a grievous swarm of flies. Pharaoh now offered permission for the people to sacrifice to God in the land ; but this proposal being rejected, he promised that they should go a short distance into the wilderness. The flies were now removed, but Pharaoh retracted his promise. Then followed a grievous plague, which caused all the cattle of the Egyptians to die,

while in this as in the other judgments the Israelites were exempted. The next plague was grievous boils breaking forth with blains upon man and beast. After this Pharaoh was again required to let the people go, and threatened, in case of refusal, plagues should be sent that should cut off him and his people from the earth, and that the next day there should fall a very grievous hail that should destroy every man and beast left in the field. It fell, and not only destroyed every man and beast left in the field, but it also destroyed all the herbs and trees, the flax and the barley. The terrified tyrant now renewed his promises, and again retracted them as soon as the hail ceased. And now was threatened a plague of locusts, and Pharaoh, to avoid it, proposed that the men should go, but all else remain; but this was rejected, and the locusts came in such abundance that they devoured every herb and fruit that the hail had left, and covered the ground. Again, while in trouble, Pharaoh promised, and again retracted when the plague was removed. Next was sent a grievous darkness throughout all the land occupied by the Egyptians, which continued for three days. It was now proposed by Pharaoh that the people should go, but that the children and cattle should remain. Moses insisted that not a hoof should be left behind; the king ordered him to leave his presence, adding that if he again entered it he should die; and Moses told him that he had spoken well, for he would see his face no more.

The Lord now intimated to Moses that he would bring one plague more, and that then Pharaoh would not only permit, but hasten the departure of the Israelites. The kingdom had been laid waste by dire calamities, and the scourge of heaven had been felt by all classes of their oppressors; the sacred Nile had been polluted by blood; their dwellings by loathsome reptiles; their clean bodies had been covered with vermin; the air around them had been filled with annoying insects; their cattle had been destroyed by a fatal murrain; their bodies had been tormented by boils and blains; their early crops had been destroyed by hail, and their latter harvest had been devoured by locusts; the sun, their great divinity, had been for three days put to shame before the God of the Hebrews; while the Egyptians, unable to penetrate the horrid gloom, and struck with awe, sat in dismal inactivity. But all these indications of heaven's wrath, even though seconded by the expostulations of the courtiers, had not subdued his hard and rebellious heart: the last plague was therefore to be more awful than all the preceding. The Lord had said, "Israel is my first born, let him go that he may serve me." "Who is the Lord, that I should obey his voice? I know not the Lord, neither will I let Israel go!" was the reply of Pharaoh. Now his blasphemous question was

to be answered by terrible things. At midnight every first-born in the land was to die, from the first-born of Pharaoh upon his throne, to the first-born of the captive in the dungeon, and even the first-born of every beast. Then the Israelites were to depart, but they were not, after such grievous service, to go away empty. God directed, and they asked the most valuable property, jewels of silver and gold, of the Egyptians, and they gave them most willingly. Each family then sacrificed a lamb without blemish, and having with its blood set a mark on the lintel and door-posts of their houses as a sign that such houses were to be passed over by the destroying angel, they made a feast of the flesh. Midnight arrived: death entered every dwelling of the Egyptians, and in every dwelling were to be heard the cries of the bereaved. When it is recollected that in case of an individual's death in Egypt, the women were accustomed to rush through the streets in frantic wildness and with terrific screams, imagination finds itself unable to draw a faithful picture of the horrors of Egypt during that eventful night which terminated the bondage of Israel.

Long before day Pharaoh had permitted, commanded, entreated the Israelites to depart with whatever they had, to which the Egyptians added whatever they asked. They now hastily bound up their kneading-troughs with dough not leavened, and collected their all together, and in the morning were led forth by Moses and Aaron to breathe the air of freedom.

This occurred exactly four hundred and thirty years after Abraham went forth, at the call of God, from the house of his father to go into the land of Canaan, one half of which time elapsed before the going down into Egypt, and the other 215 years the Israelites remained in that country. When they went thither they numbered seventy persons; now there were six hundred thousand men, beside women and children, and a mixed multitude that went up with them; the total number was probably not less than three millions. This immense multitude having assembled at Rameses; proceeded to Succoth, taking with them the coffined bones of Joseph. From Succoth they removed to Etham, and had human wisdom directed their course, they would probably have proceeded through the land of the Philistines, which would have been the shorter distance. But it was Jehovah that brought them out of Egypt, and by him their course was to be directed. A remarkable pillar or column was seen, and henceforward attended their movements. It was the visible token of the Divine presence; by day it appeared as a pillar of cloud, and by night as a pillar of fire: thus they had light in the night, and by day were both directed in their way and shielded from the scorching rays of the sun, the severity of which in the desert is well known. By divine command

they turned to the south, and leaving the sea at their left hand, proceeded to Pi-hahiroth, the mouth or opening into the mountains, having a chain of lofty mountains on both the right and the left hand; and here they encamped.

Pharaoh finding that the people did not intend to return, and encouraged by their having made what he supposed to have been an injudicious movement, followed them with a large army, pursued after them, and soon came in sight, occupying the pass behind them, so that they were hemmed in on every side. The Israelites were dismayed, and having reproached, would have proceeded to stone their leader. But God interposed and bade them "go forward." Moses now smote the Red Sea with his rod; the waters divided, standing as walls on either hand, and the people passed through on dry ground. Seeing the way open, and not reflecting that it was opened for the deliverance of the oppressed, and not for the assistance of oppressors, the Egyptians followed; but their progress was slow, for the cloud went between the two armies, giving light to the Israelites, but darkness to them, and the wheels of their chariots came off; at length the Israelites safely reached the opposite shore, and while the Egyptians were all in the newly opened road, the sea resumed its course, and Pharaoh with all his hosts was buried beneath its waters. Now arms, and shields, and the bodies of men were seen floating or rolled beneath the surface of the waves, until washed on the shore; and thus, it is probable, the before defenceless Israelites were provided with the arms which were necessary for their future warfare.

Their deliverance from Egypt being thus complete, Moses composed a song of triumph, which presents a fine specimen of Hebrew poetry, and has the high honor of being that to which the Holy Ghost compares the praises of the spiritual Israel, who, rejoicing in complete redemption, sung the song of Moses and the Lamb.

Having collected the spoils of their vanquished foes, sung praises to their God, and refreshed themselves, they set forward on their pilgrimage to the land described to them in glowing language as flowing with milk and honey; but the way to it was through a barren and arid desert. For three days they pursued their course through the wilderness of Shur without finding water. They then came to Marah, but the waters were so bitter that they could not drink them: they became impatient: Moses prayed, and then was directed to a particular tree, which he cast into the waters, and they immediately became sweet and pleasant. Their next resting-place was Elim, in the valley of Girondel, here they enjoyed the shade of seventy palm-trees, and twelve springs of water bubbled up around them. Travelers who have visited this spot tell us that nine of the springs still remain, and

that the palm-trees have increased to a beautiful grove. Enjoying this delightful spot, they remained until they had completed the first month of their liberty. Until this time they had been using the bread which they had brought out of Egypt in an unleavened state; but now it was gone; and the multitude imagined that there was nothing before them but famine in a dreary desert; and hence they repined and wished themselves again in Egypt, surrounding the flesh pots, from which, when in a state of slavery, their different gangs had been accustomed to receive their food.

Waters spring not above their source, and minds degraded by slavery do not very readily recover from that state, or become fit for vigorous and noble enterprise. Beside this, the Israelites had become so familiar with the idolatrous practices of the Egyptians, that they knew but little of the God of their fathers. They retained the profession of worshiping him, but this was rather indolent conformity to ancient usage, than the result of religious principle. Hence they had a continual propensity to look at Moses as the primary instead of the medial cause of events that transpired; and instead of applying to God in their distress, they blamed the administration of their leader. To correct this error, Moses explained to them their relation to God, inculcating that to him rather than to his servant they were to give praise for the past and confidence for the future. He now purposed to have intercourse with God, and requested the people to look on, and themselves to see the glory of the Lord, and be convinced that their murmurings were against the Lord, and that it was he that had brought them out of bondage. The glory of the Lord accordingly appeared in a cloud; the people saw it; and the promise was given that, during the whole time of their remaining in the desert, their food should be supplied by the Almighty, and every morning found on the earth around their tents. That this should be on every day excepting the Sabbath, and that to provide for this omission they should have a double portion on the preceding day; and moreover that then it should remain good for the Sabbath, although on other occasions its goodness should last for no longer than the day on which it was obtained. The quantity to be gathered was also appointed; this was a homer, or about six pints for each person. The next morning their food was found upon the ground: its appearance resembled coriander seed, its taste was sweet and pleasant, and the people inquired, "Man-nah?" (what is it,) wherefore it was called Manna; this was their food during forty years, for it was given every morning until they needed it no longer. "But can the Lord give us flesh also?" was demanded, and he caused an immense number of quails to be driven to the desert by a strong wind, and to fall around their tents. These were birds

which being very heavy on the wing were easily taken, and their flesh was very delicate food.

After resting at Dophkah and Alush they encamped at Rephidim, where the want of water was again severely felt, and the people, forgetful of the care and former attention of Divine Providence, were so displeased with Moses that they threatened his life. Again he prayed, and was commanded to smite a rock at Horeb with the rod which he had used in smiting the sea; he did so, and the astonished multitude saw water flow from the rock, and that water followed them through all their future wanderings in the desert.

In commemoration of events named in this chapter, the feast of the Passover, and the dedication of the first-born, were instituted; but as these and many other institutions belong to the antiquities rather than the history of the Jews, they will be explained in that part of this work.

(To be continued.)

Israel punished and pardoned; or, God's unchangeable Love.

God of eternal love,
 How fickle are our ways!
 And yet how oft did Israel prove
 Thy constancy of grace!

Their names were in his book,
 He sav'd them from their foes:
 Oft he chastis'd, but ne'er forsook
 The people that he chose.

Let Israel bless the Lord,
 Who lov'd their ancient race;
 And Christians join the solemn word
 Amen, to all the praise.

TEN TRIBES.

(Continued from page 113.)

Part II. Dispersion, and Preservation.

In the contests which preceded the final conquest of Israel, the transjordanic tribes had been subdued and carried away captive by Pul and Tiglath Pileser, and when the city of Samaria fell, the conqueror triumphed over the whole of the kingdom that remained. It was the policy, and certainly the wise policy of the Assyrian kings, to remove the inhabitants of the places they subdued to the interior of their dominions; and to supply their places by a new population, composed of persons upon whose fidelity they could depend. Acting on this policy, Shalmanezar transported all the remaining inhabitants of Israel into Assyria, and placed them in Halah, and in Habor by the river of Gozan, and in the cities of the Medes, and then supplied their place with colonies of Cuthaeans and others, who were afterwards known as Samaritans: a people who being infested with lions, supposed that it was because they had not acquired the knowledge of the God into whose topical region they had been removed; they therefore requested Shalmanezar to send them one of the priests of the God of the land. The request was granted; and the Samaritans became imitators, in some respects, of the Hebrew worship, and in process of time had a temple also, built on Mount Gerizim, that they might more successfully compete with the Jews.

That the Israelites were taken to Halah and Habor, and the cities of the Medes, we have handed down by inspired writers, and this is all the direct information we have from the pure source of divine revelation as to their residence after they left their own land.

The apocryphal books are justly excluded from the sacred canon, and cannot be regarded as divinely inspired; yet there appears no reason for supposing that some historical events of a public and notorious character recorded in those books are not truly recorded. On the contrary, as the writers pretended to inspiration as to future events, the desire to obtain credence would make them especially careful in their relations of the past—as far as the main fact extended, although they might append something of the marvelous to embellish their tales. We may therefore obtain some correct information from 2 Esdras, 13 chap., 40th and following verses—since whoever was the writer, and whenever it was written, the fact mentioned as preliminary to a prediction, was no doubt well known at the time the book first appeared. It is there said, “Those are the ten tribes which were carried away prisoners out of their own land, in the time of Osea the king, whom Shalmanezar the king of Assyria led away captive, and he

carried them over the waters, and so they came into another land. But they took this counsel among themselves, that they would leave the multitude of the heathen and go forth into a farther country, where never mankind dwelt, that they might there keep their statutes, which they never kept in their own land. And they entered into Euphrates by the narrow passages of the river." It is afterwards said that "through that country was a great way to go, namely, of a year and a half, and the same region is called Ararath;" and then follows a prediction that they shall remain there until the latter time, and then return; a prediction borrowed from writings of unquestionable inspiration, and here embodied in an apocryphal prophecy. Yet there are persons who do not expect their restoration. In their estimation the Ten Tribes have not only ceased to exist as a distinct people holding rank amongst the nations of the earth, but have also either been swept from existence as individuals, or become so amalgamated with other people as to be no longer capable of being identified. That they are scattered; that they are outcast; that they have sunk into ignorance and degradation, is at once admitted; but here the admission ceases. The people of the Ten Tribes still exist, a distinct people, and can again be assembled as one family. If there were any room for doubt on this subject, it would be curious rather than profitable to inquire where they now are; it may therefore be well to devote this chapter to the showing that there really is no room for such doubt. It is very true that we either do not meet them wherever we go, or do not know them when we do meet them; some hordes of people claim descent from Israel, and there are others who know not from whom they sprung, but who possess those marks and characteristics which prove their identity with the Ten Tribes. These will come under our notice—but to prove the existence of the people of the Ten Tribes, there is one argument which those who really believe divine revelation will regard as sufficient. It is this: God has promised that they shall be gathered, re-united to the Jews, and again dwell in the land given to their fathers: therefore they must be now in existence. It is become so common to appropriate every thing named in prophecy to the spiritual Israel, that it becomes necessary to caution the reader on the subject.* The *spiritual* Israel have undoubtedly an interest in all *spiritual* blessings promised or given to Israel. But this is not by those blessings having been transferred from Israel to the Gentile Church. The literal Israel are "the good olive tree," of which some of the branches are "broken off," and believing Gentiles as branches are "grafted in among them, and with them partake of the root and

* See "Joseph and Benjamin," Vol. ii. Part v. Letters 3 to 5.

fatness of the olive tree;" but when Israelites are converted they are "grafted into their own olive tree." Rom. 11 : 17, 24. On this ground believing Gentiles are entitled to derive consolation from the promises of spiritual blessings made to Israel. But there are other promises given to God's ancient people, peculiar to themselves, and which from their very nature cannot be applied to Gentile believers. For instance, Ezekiel's temple, with the full and ample description given of its size, apartments, and other particulars, would be altogether unintelligible, if regarded as merely spiritual, and applicable only to the Gentile church. And it is also evident that to *return* from the utmost parts of the earth, can belong only to those who have formerly been *removed thither*, which a "return" implies; there can be no *gathering* from amongst different and distant nations, except of those who are previously *scattered* into them; and those only can be brought into the *land of their fathers*, who are the descendants of its former inhabitants. These are however some of the privileges promised to Israel, and of which attempts have been made, either altogether to deprive them, or, by changing the nature of the blessings promised, to render their interest in them very equivocal. When such efforts are made, by an unauthorized appropriation, to claim for them promises which were never given to any Gentile people, and which can never be realized in their favor; it becomes an imperative duty to vindicate the purpose and promise of God, by showing that the only legitimate, nay, the only possible appropriation which can be made of such predictions, is to the lineal descendants of faithful Abraham. Some such promises are indeed susceptible of an accommodated use by Gentiles; but it is only when they are viewed as illustrating principles of divine government. Blessings are promised literally to the literal Israel, which may be regarded as typical of spiritual blessings to the spiritual Israel; but unless the literal promise stand literally good to the literal Israel, the hope of the spiritual Israel must fail.

It is thought by many that the Jews will be restored, but that the Ten Tribes will not. This probably has originated in the fact that the Jews are to be found and known every where, but that the Israelites are not so evidently before our eyes. But this arises either from not believing God's word, because we cannot discern the hidden purposes of his mind as to the method he will pursue, or it arises from a very superficial attention to the terms in which the promises are made. It is worthy of remark, that promises are made expressly to the Jews, or two tribes, and as expressly to Israel, or the ten tribes; promises which have never yet been fulfilled to either nation; these promises involve the character of God, and ought not to be doubted by any one claiming to be a believer in the faithfulness of the Almighty. Nor

were the promises of the restoration of Israel fulfilled in a small portion of the people returning from Babylon to their own land when liberated by Cyrus; for all those who went up were only about fifty thousand, (including above seven thousand servants. Ezra, 2 : 64, 65.) not a fifth of the whole, and these appear to have been almost all, if not wholly, of the kingdom of Judah, the two tribes Judah and Benjamin; (Ezra, 1 : 6. 3 : 9. 4 : 1, 12,) while we are expressly told that "the nations whom the great and noble Asnapper brought over and set in the cities of Samaria," when the Israelites were carried into Assyria, still continued to occupy them, Ezra, 4 : 10. So that even if some few of the Ten Tribes did then return, it was not a fulfillment of the promises made to them—"For lo! the days come, saith the Lord, that I will bring again the captivity of my people *Israel* and *Judah*, saith the Lord; and I will cause them to return to the land that I gave to their fathers, and they shall possess it." Jeremiah, 30 : 3;—and the prophet immediately adds, "and these are the words which the Lord spake concerning *Israel* and concerning *Judah*," v. 4. It might almost be supposed, from this renewed specification, that the repetition was designed to prevent the possibility of any alienation of the consolations the prophecy presents by the misapplication of it to Gentile believers. Israel, the Ten Tribes, are here promised a return and re-possession of the same "land" which the Lord gave to "their fathers." This promise has never been fulfilled; for even if a few Israelites mingled with the Jews when they returned, they did not return to possess the land given to "their fathers," for that land remained in the possession of the nations brought over by Asnapper. Nor can the promise be fairly construed into a prediction of their conversion, for of this there is a distinct promise in v. 9, "They shall serve the Lord their God, and THE BELOVED their King, whom I will raise up unto them." The name David signifies The Beloved, and when used, as here, in reference to Christ, should be so rendered.

The same prophet records a similar prediction, 3 : 18, "In those days the *house of Judah* shall walk with the *house of Israel*, and they shall come *together* out of the land of the north, to the land that I have given for an inheritance unto your fathers." Was not that land the land of Palestine? Then it is to the land of Palestine that they must return.

There is a prediction, Zephaniah, 3 : 19, 20, which evidently refers to both nations, although neither of them is named. "Behold, at that time I will undo all that afflict thee; and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame. At that time will I bring you again, even in the time that I gather you; for I will

make you a name and a praise among all people of the earth when I turn back your captivity before your eyes, saith the Lord." Israel is "her that halteth," and Judah "her that was driven out;" but the shame of *both*, it is here foretold, shall cease together. "I will get *them* praise and fame in every land." The one is to be *saved*, the other to be *gathered*; and "the captivity" of both is to be turned away. That this promise yet remains to be accomplished is clearly ascertained from the prediction, that then "the *remnant* of Israel shall not do iniquity, and they shall not see evil *any more*." v. 13, 15.

To the same effect is the following prophecy by Isaiah, 11 : 11, 12. "And it shall come to pass in that day that the Lord shall set his hand the second time to recover the remnant of his people which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble *the outcasts of Israel*, and gather together *the dispersed of Judah*, from the four corners of the earth." This is not a promise to Gentile believers, for they are expressly mentioned in the preceding verse, as distinct from "the outcasts of Israel and dispersed of Judah," and the very names of the Gentile nations whence they are to be rescued are introduced. The prophecy has never yet been fulfilled, for no such restoration has been enjoyed; and as it has only been by their last captivity that Judah has been dispersed "into the four corners of the earth," this gathering cannot yet have taken place. It will yet take place, and it will be connected with that coming period when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea," v. 9. Nor is it to be confounded with their conversion, which is here again also foretold: "The Lord Jehovah is my strength and my song: he also is become my salvation." 12 : 2.

Ezekiel predicts the same events, see 37 : 16, 25. The prophet was commanded to take one stick and write upon it, "for Judah, and for the children of Israel his companions;" and then take another stick and write upon it, "for Joseph the stick of Ephraim, and for all the house of Israel his companions." These he was to join "one to another into one stick," and then he was informed that this signified the divine purpose of restoring both Israel and Judah, and uniting them in one kingdom. "Behold, I will take the children of Israel from among the heathen whither they be gone, and will gather them on every side, and bring them into their own land: and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all, and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all: neither shall they defile themselves any more with their idols,

nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling-places wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. And the Beloved my servant shall be king over them: and they all shall have one shepherd; they shall also walk in my judgments and observe my statutes and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever; and my servant, the Beloved, shall be their prince for ever." This promise is full and explicit, and plainly sets forth that both of the kingdoms of Israel and Judah shall become one kingdom as formerly—that though now scattered among the heathen, their one united kingdom shall be upon the mountains of Israel, their own land—the land given unto Jacob, in which their fathers dwelt: that they will be converted: that they will be a Theocracy: and that they will not again fall into their former evil courses, or be again the subjects of depredation from external foes, or divisions and jealousies amongst themselves. This agrees with Isaiah; 11: 13, "Ephraim shall not envy Judah, and Judah shall not vex Ephraim." Israel has never yet been restored: Israel and Judah have never thus been re-united: neither Israel nor Judah, as nations, have yet become subject to "The Beloved," who "shall be their Prince for ever." Yet the word of the Lord gives assurance that these things shall be: they are therefore future: and it necessarily follows that not only the Jews but the Israelites also are still in existence, preserved until the appointed time.

Besides these, there are very many other predictions, which, like those now selected, cannot possibly refer to the return from Babylon, and which are of such a nature as to require literal fulfillment; and to some of these it may be necessary to advert, when speaking of the future glory of restored Israel; but were there in the inspired volume no other prediction than any one of those now quoted, that one ought to be regarded as sufficient to decide the question. In the estimation of faith it would weigh against a thousand speculations of erring reason about the expediency, the utility, the necessity of the thing. Abraham believed that even if his Isaac were sacrificed, yet that Isaac would become father of a mighty nation, and this he believed because the word of God could not fail; and surely it argues badly for the religion of any man, that he cannot believe the revealed decrees of Heaven until inspiration has been arraigned at the bar of his reason, and required to explain all the arrangements of the divine mind, and to submit their propriety to its decision! Yet although we ought to believe even a solitary prediction, we are not left to do so;

for if there be a single fact to which ALL the prophets have borne testimony, from the time of Moses, and before his day, down to the incarnation of the "prophet like unto Moses," and beyond his stay upon earth until Patmos received the much loved and longest surviving apostle—that attested fact is Israel's future restoration to Palestine. "For thus saith the Lord," by the prophet Jeremiah, 31st chapter, 7, 8, "sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel. Behold, I will bring them [to Sion] from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child, and her that travaileth with child together; a great company shall return thither." It is clear that this promise belongs to literal Israel, from its including other blessings which relate exclusively to the land of Palestine, ver. 5, "Thou shalt yet *plant vines* upon the mountains of *Samaria*; the planters shall plant, and shall eat them as common things." And it is equally clear that this promise to Israel was not fulfilled by the return of Judah from Babylon, and cannot bear such a construction; for in ver. 12 it is said, that after this "they shall not sorrow any more at all:" and it is evident that those who returned from Babylon have had more sorrow since that return than they ever had before. From these predictions it must then be evident that the Ten Tribes will be restored, and from this fact it becomes evident that they are still in existence. This point established, it becomes an interesting inquiry,

Where are they?

To find the Jews is a matter of no difficulty, for that people were "dispersed," and we find them in every direction. But to find the Israelites is not so easy, for they were "outcast," not only from their own land, but from general society. In that state they have been 2500 years: and in that long space of time may well be expected to have lost the knowledge of their own history and to have sunk into a state of comparative barbarism. When also their many defections from the pure worship of Jehovah, of which they were guilty before their downfall are considered, we despair of finding in them more than some faint traces of that worship. It would not be surprising if, in their outcast state, they form in different and distinct hordes the population of various districts. It is evident that they are preserved, and that they will be restored; and although the Bible gives us but little information, and that in a form which is not very explicit, yet that little may aid our inquiry. Positive proof we do not expect, but if we find persons in the direction indicated by such Scripture information as we have, who maintain that they travelled from the part of

the world which the Israelites left; and if we find amongst them, derived from tradition, such traces of Israelitish history and customs, and such worship and characteristics, as sustain this belief, we may indulge the persuasion that we possess presumptive evidence as to the identity of at least a portion of the Ten Tribes. And perhaps it was only a portion of them that ever went far from their first settlement and became the persons indicated by the Scriptures to which we allude: if so, then some may be in one direction, and some in other and far distant directions; and thus all those who think they have discovered the Ten Tribes, may be so far correct, that each may have really discovered some portion of them. Taking this view of the subject, it is intended in this work to notice the various descriptions of persons concerning whom the opinion is maintained; and the first presented to the attention of the reader will be

THE ABORIGINES OF AMERICA, COMMONLY CALLED INDIANS.

That these are of the Ten Tribes, has been and still is maintained by many; nor has there yet appeared any good reason for doubt on the subject.

James Adair, Esq. lived as a trader amongst the Indians of North America for forty years, and was a man of unimpeachable and well established character. He returned to England, 1774, and published his "History of the American Indians;" in which he thus expresses his conviction: "It is very difficult to divest ourselves of prejudices and favorite opinions, and I expect to be censured for opposing commonly received sentiments. But truth is my object, and from the most exact observations I could make in the long time I traded among the Indian Americans, I was forced to believe them to be lineally descended from the Israelites."

The celebrated William Penn, who was well acquainted with the natives of Pennsylvania before their manners were corrupted by their intercourse with Europeans, gives this description of them, in a letter to a friend in London: "I found them with like countenances to the Hebrew race; and their children of so lively a resemblance to them, that a man would think himself in Duke's Place, or Bury-street, in London, when he sees them." A more intimate acquaintance with them, their principles and habits, greatly confirmed, in the mind of this excellent man, the correctness of the opinion formed by him from a view of their persons.

(To be continued.)

JEWISH ANTIQUITIES.

(Continued from page 121.)

We now proceed to the

Second period of the Hebrew history; which commences with their entrance into Canaan under the command of Joshua, and expires at the long captivity.

Joshua, the successor of Moses, and captain-general of Israel, was of the tribe of Ephraim. His original name was *Hosheang*, Numb. 13:8. It was changed by Moses, no doubt by God's command, into *Jehoshuang*, ver. 16. Now since both these names signify the same, namely, a Savior, from *jashang, salvavit*, he hath saved; it is inquired, for what reason his name was thus changed? To account for this, two conjectures are offered.

First, that it was in order to put an honor upon him, by adding one of the letters of the name of Jehovah to his name; as God changed Abram's name into *Abraham*; adding *Hay* to it, from his own name, say the Jews, Gen. 17:5. Thus *Jehoshuang* may signify *salvator Dei*; and he was made even in his name a more eminent type of Christ, who bore the same name with him, Jesus, or Joshua; and who is called, Luke, 3:6, *sotyriou tou theou*, "the salvation of God."* But if this reason for the change of Joshua's name be thought too cabalistical,

The second may, perhaps, be more satisfactory; *viz.* that the name *Hosheang* comes from the imperative of *hiphil*, and signifies save; and perhaps his parents, by giving it, meant to express their wish that he might prove a Savior to Israel. But *Jehoshuang* comes from the future tense, and signifies *salvabit*, will save. So that Moses, by making this change, predicted and promised what his parents had wished.

Joshua had been Moses' minister, Josh. 1:1, and had attended upon him in his highest employments. When he was called up by Jehovah into the mount to receive the two tables of the law, it is said that "Moses rose up, and his minister Joshua," Exod. 24:13. And he is said "to stand before Moses," Deut. 1:38, not surely as a menial servant, but as his first minister; for Joshua was one of the heads of the children of Israel, and a ruler in his tribe; as were all the twelve spies whom Moses sent to search out the land of Canaan, of which number Joshua was, Numb. 13:2, 3, 8. He only and Caleb brought a good and true report of that land, encouraging the people to invade it, and assuring them of success, Numb. 14:6-9; while the other ten gave such a discouraging account of the gigantic

* Vid. Alting. de Cabalist.

stature and valor of the inhabitants, of the number and strength of their fortified towns, and perhaps also of the unhealthiness of their country, (which seems to be their meaning in saying that "the land eateth up the inhabitants thereof,") Numb. 13: 32, that the people were disheartened, and inclined to make themselves a captain and return into Egypt, Numb. 14: 2-4. God was hereupon so much displeased because they showed such ingratitude and infidelity, notwithstanding the many wonders he had wrought for them in Egypt and in the desert, and notwithstanding the repeated assurances he had given them of the conquest of Canaan, that he sentenced all of them who were twenty years of age and upwards, except Caleb and Joshua, to wander in the wilderness for forty years, till they were consumed; that none of them might enter into the promised land. And as for those to whose false reports this rebellion was owing, they were all destroyed by a sudden death, ver. 36, 37. But as for Joshua, he not only lived till the Israelites entered into the land of Canaan, but had the honor, as their captain-general, to conduct them. He had before been appointed Moses' successor by the oracle, or by Jehovah himself; and had been solemnly ordained to that office while Moses was living, Numb. 27: 15-23. And after his death the people acknowledged him for his successor, promising to pay him the same obedience which they had paid to Moses, Josh. 1: 16, 17. However, though he succeeded Moses as God's viceroy or lieutenant, and had the same authority, military and civil, which his predecessor had, yet, in some respects, he was much inferior to him; and therefore he could not be "that prophet, like unto Moses, whom God had promised to raise up unto his brethren," Deut. 18: 15, as the modern Jews affirm, and some Christians have too easily granted he was. For, besides that he had not the honor of being a lawgiver, as Moses had, (by whom the whole body of laws which God intended for his people was delivered,) I say, besides this, he was never admitted to that immediate and familiar manner of conversing with God with which Moses was favored; for "with him the Lord spake face to face, as a man speaks to his friend," Exod. 33: 11; whereas when Joshua wanted to consult the oracle, he was to stand before the "priest, who should ask counsel for him after the judgment of Urim," Numb. 27: 21. In both these respects, neither Joshua nor any other prophet was "like unto Moses;" except he to whom that prophecy is applied by the apostle Peter, Acts, 3: 20-22, and in whom alone it was accomplished, even our Lord Jesus Christ.*

Our author says, that after Joshua succeeded Judges. But it may

* See Joseph and Benjamin, Vol. 1, part 4, letter 9.

be questioned whether the judges were properly successors to Joshua, in the same office, as he had been to Moses. For, as the law had been given by Moses, and 'as the land of Canaan had been conquered, and the tribes of Israel settled in the peaceable possession of their inheritances by Joshua; there seems to have been no further occasion for "a man to be set over the congregation, who might go out before them, and who might go in before them, and who might lead them out, and who might bring them in;" which was the office of Joshua, Numb. 27: 16, 17. As therefore the legislative office, which Moses had possessed, expired at his death, so did the office of Joshua, as *praefectus ordinarius* and captain-general for life, at his. Hereupon the Hebrew government became aristocratical; excepting that, in respect to the peculiar supremacy of Jehovah, it was monarchical.*

In the Hebrew commonwealth every city had its elders, who formed a court of judicature, with a power of determining lesser matters in their respective districts. The rabbies say, there were three such elders, or judges, in each lesser city, and twenty-three in greater. But Josephus speaks of seven judges in each, without any such distinction of greater or less.† We often read in Scripture of the elders of the cities; but the number of them is not determined; probably that was left discretionary. For instance, we read of the elders of Gilead, who went to fetch Jephthah and make him their captain, Judg. 11: 5, 6; of the elders of Succoth, Judg. 8: 14; and of the elders of Bethlehem, where Boaz lived, Ruth, 4: 2, 4, 9, compared with chap. 1: 1. In short, that there were elders in every city appears from the law, directing and regulating the conduct of the elders of any city, on occasion of a person's being found dead in or near it, Deut. 21: 1-9. Sigonius ‡ supposes these elders and judges of cities were the original constitution settled in the wilderness by Moses, upon the advice which Jethro gave him, Exod. 18: 21, 22; and continued by divine appointment after the settlement in the land of Canaan. Whereas others imagine the Jethronian prefectures were a peculiar constitu-

* Aristocracy (so called from *aristos*, *optimus*, and *kratòs*, *impero*,) imports that the supreme government is lodged in the *optimates*, or nobles. Such is the present form of government in Venice and in Holland. Democracy (from *demos*, *populus*, and *kratòs*, *impero*,) means that the supreme authority is in the people, who exercise it by persons of their own order. Such is the government of Basil, and of some of the free cities of Germany. Monarchy (from *monos*, *solus*, and *archy*, *imperium*,) is when the supreme authority is lodged in a single person, as in France and Spain. The English constitution is plainly a mixture of all three, inasmuch as the supreme authority is lodged jointly in the king, the lords, and the commons.

† Antiq. lib. 4, cap. 8, sect. 14, edit. Haverc.

‡ De Repub. Heb. lib. 6, cap. 6.

tion, suited to their condition while encamped in the wilderness, but laid aside after they came into Canaan. However that be, it is certain there was a court of judges and officers appointed in every city by the law of Moses, Deut. 16 : 18. How far and in what respects these judges differed from the elders of the city is not easily determined; and whether they were different persons, or the same. Perhaps the title elders may denote their seniority and dignity; and that of judges, the office they sustained.

As for the officers, *shoterim*, mentioned along with the judges,* they were, according to the account given of them by Maimonides and the rabbins, much like those whom the Roman law calls *officiales et executores*, and the New Testament *praktoras*, Luke, 12 : 58, who attended the court, to keep the people in order, with a staff and a whip, and to execute the orders and decrees of the judges. Josephus styles them† bailiffs or officers under the judges; and we find them, on some occasions, employed as public criers, Deut. 20 : 5, 8, 9; Josh. 1 : 10, 11. However, the rabbies place them next under their wise men and doctors, and above their scribes or clerks. And indeed they seem to have been persons of some consideration, by Joshua's assembling them along with the elders, heads, and judges; not to hold any court of justice, but to hear his farewell charge and exhortation before his death, Josh. 23 : 2; 24 : 1.

The lower courts of justice, in their several cities, were held in their gates: "Judges and officers shalt thou make in all thy gates," Deut. 16 : 18. The gate among the Hebrews seems to answer to the forum among the Romans, and to the *agora* among the Greeks, which was the name given to any common place of resort, whether for the keeping of markets or the holding courts of judicature. In the former sense the word gate is used, when Elisha foretells at what low rates provisions would be sold on the morrow in the gate of Samaria, 2 Kings, 7 : 1. According to the latter sense, Israel is exhorted to "execute the judgment of truth and peace in her gates," Zech. 8 : 16; and so in the law we are now explaining, they are commanded to "make judges and officers in their gates." In either sense, that is, as denoting in general a place of public concourse, the word is used, when it is said of the virtuous woman, "Give her of the fruit of her hands, and let her own works praise her in the gates," Prov. 31 : 31.

Each tribe had its respective prince. They are called the heads of the thousands of Israel, Numb. 10 : 4; and were the same, perhaps,

* See Patrick on the text last cited.

† Ubi supra. See also Matt. 5 : 25, where *upyretys* is used in the same sense as it is by Josephus.

with the twelve captains of the host mentioned in the second chapter of Numbers; and their office therefore related chiefly, if not entirely, to military affairs.

We read also of the princes of the congregation, who presided in judiciary matters, Numb. 32:2; Josh. 9:5; 17:4. These probably were the same with the Jethronian prefectures, of whom we spake before, and who are called elders, and also princes and nobles, on account of the dignity of their office, Exod. 24:9, 11. They were in number seventy, as appears by the account of their institution, which we have in the book of Numbers, chap. 11:16, 17, 24, 25; though I rather apprehend that to be an account of their being confirmed in their office, and perhaps invested with some additional authority, and endowed with some miraculous gift to qualify them for it; for we find there were seventy elders before, at the time of giving the law at mount Sinai, Exod. 24:1, 9, 14.

Whether the consistory of seventy elders was a perpetual, or only a temporal institution, is a matter of dispute. The Jews, and after them Grotius, Selden, Lightfoot, and several other Christians, have affirmed it was the same that became afterwards so famous under the name of the Sanhedrim; to which even their kings and high priests were subject. But others conceive the institution of the seventy elders was only temporary, for the assistance of Moses in the government, before the settlement in the land of Canaan; and that the Sanhedrim was first set up in the time of the Maccabees.

On the former side, the rabbies are zealous assertors of the high antiquity of the Sanhedrim; and though they allow that its session was sometimes interrupted and discontinued for years together, especially in the times of the kings, they leave no stone unturned to prove that the court, nevertheless, subsisted from the time of Moses.

The first argument they produce is taken from this passage in the book of Numbers, chap. 11:16. "The Lord said unto Moses, gather unto me seventy of the elders of Israel." Which the Talmud interprets, that "they may be a Sanhedrim to my land;" that is, a holy, standing, perpetual council, throughout all generations. For wherever we meet with the word *li*, unto me, the rabbies think it signifies a thing established by God to all generations. For instance, when he says of Aaron and his sons, "They shall minister unto me in the priests' office," Exod. 28:41; and of the Levites, "They shall be mine," or unto me, Numb. 3:12; and of the whole nation, "Unto me the children of Israel are servants," Lev. 25:55; and when the like is said of the sanctuary, the sacrifices, the altar, and many other things; in all these cases they understand the word *li* to import a perpetual institution.

2dly. It is argued, that if Moses needed the assistance of such a council, much more was it requisite after his death; and it is by no means probable that any one would presume to abrogate so prudent an institution of his, in any age after him.

3dly. We read of the elders and judges of Israel, not only after the death of Moses, but after the Israelites were settled in the land of Canaan, Josh. 24 : 1; Judg. 2 : 7. Now by these the rabbies understand the seventy elders, or Sanhedrim; and to the same purpose they interpret a passage of the Psalmist concerning the "thrones of judgment that are set, or do sit, in Jerusalem," Ps. 122 : 5. The like reference to the Sanhedrim they find in the title of the forty-fifth Psalm, where the Targum interprets *shoshannim*, those that sit in the Sanhedrim of Moses. And thus Dr. Lightfoot understands the expression concerning the scribes and pharisees, who are said to sit in Moses' seat, Matt. 23 : 2; that is, in the Sanhedrim, which was instituted by Moses.

4thly. In order to prove, not only that the Sanhedrim subsisted in the days of Zedekiah, but likewise that its power and authority were superior to the king's, they alledge the following passage of the prophet Jeremy: "Therefore the princes said unto the king, We beseech thee, let this man be put to death; for, &c. Then Zedekiah the king said, Behold, he is in your hand; for the king is not he that can do any thing against you," Jer. 38 : 4, 5. By the princes here spoken of they understand the elders, or members of the Sanhedrim.

These are the chief arguments which are produced to prove that the Sanhedrim, so famous in the later ages of the Jewish polity, was instituted by Moses, and always subsisted after his time.

On the other side, several arguments are brought to show that the court of the Sanhedrim was of no higher antiquity than the time of the Maccabees, and was then first set up. The first is,

1st. That we do not find, in Scripture, one word of any such high court, either in the times of the judges or of the kings; and it is as preposterous to suppose a Jewish historian should not mention the Sanhedrim, if such a court there were in those times, as that a Latin historian should write a history of the Roman affairs without ever mentioning the senate.

2dly. We find, in perusing their history, that the people generally followed the king, whether in the practice of idolatry or in the worship of Jehovah; which it is hard to account for, if such a court had then subsisted, with an authority superior to that of the king.

3dly. It plainly appears, that both the judges and the kings exercised a despotic power, and did all things according to their own will, without consulting the Sanhedrim; as doubtless they would and must.

have done, if such a court of superior authority had then existed: "And he said, This will be the manner of the king that shall reign over you, he will take your sons, and appoint them for himself," &c. 1 Sam. 8: 11. See also 2 Sam. 10: 2, and 1 Kings, 3: 16—*ult.*

4thly. It is said in the book of Judges, that "in those days there was no king in Israel; therefore every man did that which was right in his own eyes," Judg. 17: 6; 21: 25. But if there had been such a national court as is pretended, of superior authority to a king or a judge, there being "no king" could not have been assigned as the reason of the people's living without any government.

5thly. The story of the Levite, who was so vilely abused at Gibeah, sending an account of his wrongs to the twelve tribes, Judg. 19: 29, 30, evidently shows there was then no such national court as the Sanhedrim; for if there had been so, to that he would naturally have applied.

Upon the whole, then, it appears most probable that the institution of the seventy elders was only temporary, to assist Moses during the abode of the Israelites in the wilderness; and perhaps also to assist Joshua till they were settled in Canaan; but that afterwards they assembled no more, and that the Sanhedrim, so famous in later ages, was set up in the time of the Maccabees.

As for the judges, which we read of after the death of Joshua, they seem to be raised up and appointed only on particular occasions; but were not *præfecti ordinarii*, like Moses and Joshua; nor were they continued in their office during life, but only as long as there was occasion; for instance, to deliver Israel from the power of some oppressor. Only it is said that "Samuel judged Israel all the days of his life;" which seems to be mentioned as a particular case, 1 Sam. 7: 15. As for the other judges, Godwin compares them to the Roman dictators, who were appointed only on extraordinary emergencies, as in case of war abroad, or conspiracies at home, and whose power, while they continued in office, was great, and even absolute. Thus the Hebrew judges seem to have been appointed only in cases of national trouble and danger. Othniel, the first judge, was raised up to deliver Israel from the oppression of Chusan-rishathaim, Judg. 3: 8-10. Ehud, the second, to deliver them from the power of Moab, who had oppressed them eighteen years, Judg. 3: 14, 15; and Gideon, on occasion of their oppression by the Midianites, Judg. 6: 33, 34.

The power of the judges, while in their office, was very great; as appears from Gideon's punishing the elders of Succoth, Judg. 8: 16. Though their power does not seem to have been limited to a certain time, as that of the Roman dictators, which continued for half a year: yet it is reasonable to suppose, that when they had performed the busi-

ness, for which they were appointed, they retired to a private life. This Godwin infers from Gideon's refusing to take upon him the perpetual government of Israel, as being inconsistent with the Theocracy. Judg. 8 : 23.

That the judges were not properly successors to Joshua in his office, as not being *præfecti ordinarii*, is argued,

1st. From there being no mention of the appointment of a successor to Joshua, as there was to Moses ; nor any one actually made judge till some years after his death ; when Othniel was raised to that office on a particular occasion.

2dly. From its being represented as so criminal a thing for the people to desire a king, and even to amount to a "rejecting God, that he should not reign over them." 1 Sam. 8 : 5-7. Now the difference betwixt judges and kings was but very little. They seem to have had the same authority and power ; only the judges were never crowned, nor attended with such pomp, nor invested with such regalia as kings were : if therefore the judges had been perpetual dictators, succeeding one another regularly and without intermission, why should the people desire a king ? Or where was the great evil of it when they did ? Was it the sole purport of their request, that their judges might have the title of kings ? They had this before ; for when there was no judge, it is said "there was no king in Israel." Or was it only that their judges might be crowned, and have the regalia ? This was a matter of very little moment, and hardly worth disputing about. Their desire then plainly was, that they might have a judge, or king, *in perpetuum*, as the stated supreme officer in the government, like other nations ; and not merely on extraordinary occasions. Now this was altering the constitution and form of government which God had established ; and on this account their motion was so displeasing to Samuel, and to God himself.

However, on the other hand, in order to prove the judges were perpetual dictators, and in their office quite different from kings, it is objected and argued,

1st. That Samuel had made his sons judges, 1 Sam. 8 : 1 ; and it was nothing but the ill government of these new judges that made the people desire a king, ver. 3-5. Therefore the kingly office was different from that of the judges ; consequently the judges might have been perpetual dictators, notwithstanding the people now desired a king.

But to this it may be answered, that the title judge was usually applied not only to the one supreme officer under God, such as Othniel, Barak, &c. but also to inferior magistrates, Josh. 8 : 33 ; 23 : 2, and elsewhere. Now, it is not said that Samuel made one of

his sons the judge, *kat' exochyn*, that is, by appointing him to be his successor, or his partner in the government; but that he made them both judges; and they were judges in Beersheba, that is, inferior magistrates, whose office it was to dispense and execute the laws of Jehovah.

2dly. It is alleged, that the judge *kat' exochyn* is spoken of as a stated officer in the Hebrew commonwealth: "Thou shalt come unto the priests, the Levites, and unto the judge that shall be in those days," Deut. 17: 9. Consequently there must always be a judge.

But those on the other side of the question reply, that *veel hassophet* may as well be rendered "or unto the judge;" meaning in case there should be any judge at that time. And this sense they apprehend is confirmed by its being said, "The man that will not hearken to the priest, or to the judge, even that man shall die," ver. 12.

3dly. The chasm or interregnum betwixt Samson and Samuel, when there was no judge, is mentioned once and again as an extraordinary thing, and a calamitous circumstance to the nation, Judg. 17: 6; 18: 1; 19: 1; 21: 25. Therefore, ordinarily, there was one supreme judge over all the other officers and ministers of state.

But it is replied, this will not prove that they had perpetual judges; but only that it was a calamity to be without a judge at a time when such an officer was so much wanted.

It is made a question, what time that was which is here referred to, when "there was no king, or judge, in Israel." The order of the history leads us to conceive it was betwixt Samson and Samuel. But Dr. Patrick is of opinion that those five last chapters of the book of Judges are a distinct history, in which the author gives an account of several memorable transactions which fell out in or about the time of the judges, whose story he would not interrupt by intermixing these matters with it, and therefore reserved them to be related by themselves in the second part, or appendix; wherein he first gives an account how idolatry crept into the tribe of Ephraim, then how it was propagated among the Danites; after which he relates a most heinous act of adultery committed in the tribe of Benjamin; which introduces the history; first, of the almost total destruction of that tribe for their countenancing that detestable fact; and then, of its restoration. Now, on such extraordinary occasions they should have appointed a judge, especially when the inferior officers so shamefully neglected their duty.

These Hebrew judges were in all fifteen, from Othniel the first to Samuel the last; before whose death the form of government was changed, and Saul was made king.

(Continued from page 128.)

Dear Reader,—before you peruse the following extracts from the life of the Rev. Stephen Schultz, the missionary amongst the Jews, permit me to ask of you the favor of lifting up your hearts to God to grant you the same happy and blessed feelings with which I have been favored whilst translating them for this work. I am aware I cannot do the justice to the original which I could wish. But I have given you a faithful translation of the matter; and I doubt not you will be pleased and astonished at the peculiar wisdom, prudence, and affection with which he introduced and carried on his conversations with the Jews. Although his object was but one, viz. to bring the Jews to Christ and him crucified, yet in how many different ways did he seek to obtain the laudable and all-important end. Future missionaries amongst the Jews will find here an extraordinary model worthy of their imitation. The Christian reader also will find much for his edification and the strengthening of his faith; and should these extracts meet the eyes of my dear Jewish brethren, I pray the God of our fathers that they therefore may be convinced that Jesus is the Christ, the Son of the living God.

From Frankford Mr. Schultz went on the river Main to Mainz. A number of Jews being on board the ship, he had interesting conversation with them. One of the number followed him, and took his abode with him in the same hotel. In the evening a considerable number of citizens were collected at the hotel, chiefly Roman Catholics. One of the company, secretary of state, boasted much of his superior knowledge in arithmetic and theology. This man attempted to convert the Jew by the following arguments, viz. Achan, who stole the accursed things, repented, and therefore you Jew must become a Christian; have not you read it? is it not written in Leviticus?" Again, said he, "The prophet Zechariah has predicted that a virgin shall bear a son, therefore thou Jew must be a Christian;" and, thirdly, "Moses has said that a star should arise in Jacob, which signified the three kings," or Magi. He asked where that was written. Secretary, "Thou ignorant Jew, have you never read it? It is written in the 275th Psalm." The Jew looked at Mr. Schultz smiling, and went to another part of the room. The secretary observing that the Jew ridiculed him, turned to Mr. Schultz and asked, "Is it not all true what I have said?" Mr. S. replied, "The circumstances from the Scriptures you have alluded to are in some sense true, but in the first place the quotations were wrong, for the history of Achan is in the 7th chapter of Joshua, and not in Leviticus; the prophecy respecting the virgin is in Isa. ch. 7th, and not in Zechariah; and the prediction concerning the star is in the book of Numbers, and not in *Utopia* nor

in the 275th Psalm; secondly, these are poor arguments to convert a Jew." The secretary perceiving that the company listened with great attention, asked Mr. Schultz, "Pray, sir, tell me who are you?" S. "A traveler, as you perceive." Sec. "I asked about your religion." S. "How, if I was a Jew?" Sec. "Then you would be damned." S. "What think you of Abraham, Isaac and Jacob? Were they Jews or not?" Sec. "They were Jews." S. "Are they condemned or saved?" Sec. "They are saved." S. "Whoever is of the faith of Abraham is a Jew, and therefore will be saved." Sec. "True, that was the case before the birth of Christ." S. "In the Apostolic Council at Jerusalem, Peter said, 'But we (Christians) believe, that through the grace of the Lord Jesus Christ, we shall be saved even as they,' Acts, 15: 11; namely, the fathers Abraham, Isaac and Jacob."—Schultz continued, "Sir, you have said a great deal about your knowledge in arithmetic; that you have gone through algebra, &c. but there is one part of arithmetic I know not whether you understand it." Sec. "What is that?" S. "Not in the 275th Psalm, (for there are not so many Psalms,) but in the 90th Psalm Moses says, 'So teach us to number our days, that we may apply our hearts unto wisdom.' Now, if a person is 10, 20 or 30 years of age, how many days has he lived? How many favors has he received from God? with respect to creation and preservation, and particularly with respect to reconciliation through the only mediator Christ Jesus; and the operations of the Holy Spirit, &c. &c. How often has he offended God, in thought, word and actions? Now, when these sums shall be divided, can you, sir, tell me what will be the product?" Sec. "This is too high for me." S. "The patriarch Jacob, and king David, have found out the product. The first has said, 'I am not worthy of the least of all thy mercies, and of all the truth which thou hast showed unto thy servant; for with my staff I passed over this Jordan, and now I am become two bands,' Gen. 32: 10, and the other has said, 'Who can understand his errors? cleanse thou me from secret faults,' Ps. 19: 12. As Mr. Schultz retired, he overheard the Secretary saying to the landlord, "I would not have missed this evening conversation for three ducats."

At Breslow, where a great many Jews reside, Mr. Schultz had frequent opportunities for religious conversations with them, and of distributing many Tracts. A Jew having observed, "You have very soon come to visit us again." Mr. Schultz replied, "I have come to promote your best interest." Another Jew said, "You cannot stay away from the Jews." S. "As long as God permits me, I shall be glad to be amongst you to instruct you in the way of salvation."—Jew, "It is true, and must be acknowledged that you have studied the

Bible thoroughly, and that none of our Rabbins can confute you ; but you do not regard the Talmud." S. " The Bible is the ground of our faith ; and whilst I have the pure water of the fountain I care not for muddy streams." Jew, " You will be a Jew at last." S. " Thanks be unto God, that I am already ; for I openly confess among you, God and the Messiah." Jew, " But you are not circumcised." S. " Show me where God has required to circumcise the flesh under the new covenant ; Abraham was justified before he was circumcised ; circumcision was only the seal of the covenant. Now, as the new covenant, according to Jer. 31 : 31, was not to be like the Mosaic covenant, therefore it has other seals." Jew, " Most of the Jews who are baptized are deceivers ; a real Jew will never be a Christian." S. " A real Jew is a real Christian ; for a Jew who has the faith of Abraham, Isaac, and Jacob, has also the Messiah as his Savior ; and that some proselytes are deceivers is not to be wondered at, for who can expect to gather grapes from thorns, or figs from thistles ? Your people have departed from the faith of Abraham. You were once a good vine, but have awfully degenerated for many years past. Still, blessed be God, he is able to graft them again into the good vine." Jew, " Who is this good vine ?"—S. " Messiah, the son of David, Jesus of Nazareth, Jehovah-Zidkenoo, Jer. 23 : 6. Blessed be his holy name for ever and ever. Amen." Mr. Schultz remarks, " The readiness of this people to enter on good conversation, their attention in hearing, their eagerness to receive Tracts, and their astonishment at our love and affection towards them, have often excited our admiration and encouraged our work amongst them."

One evening as Mr. Schultz was lying on a hard bench, with his knapsack for pillow, (frequently, at that time, the best, and always the safest or cleanest accommodation in Poland,) a Jew said to him, " It is hard sleeping on a bench ; those that will rest comfortably must stay at home." Mr. Schultz replied, " Certainly it is better resting at home in our own house than abroad ; now I should like to know why Israel does not live at home in his own tent." Jew. " The time will come when we shall dwell in our tents." S. " My question is, why do you not now dwell in them ?" Jew. " Because of our sins." S. " It must be a very particular and heinous sin that has caused such a long and grievous dispersion ; it is very important to find it out, that it may be repented of and forgiven." Jew. " What sin do you think it is ?" S. " It ought to be your business to find it out, yet I will see whether we can discover it. The tent of Shem has wandered to and fro with the patriarchs Abraham, Isaac and Jacob ; afterwards it came down into Egypt, and was very much contracted until Moses brought it into the wilderness ; there Moses took, on the mount, a pat-

tern of this tent, and by the command of God made the ark, which Joshua afterwards brought with him into the land of promise, where a particular place was chosen for it, viz. Jerusalem. Afterwards David and Solomon erected the temple into which this ark was placed; until Israel having greatly sinned against the Lord, this sacred temple was destroyed, and Israel led captive for 70 years. Still the time was fixed and foretold, that this captivity was to end at the expiration of the 70 years, which it accordingly did, and the temple was rebuilt by Jerubbabel and his companions. Now Noah's prediction was to be fulfilled, that Japheth should dwell in the tent of Shem, therefore it must be enlarged, Isa. 54: 2. Now Japheth and Shem were to dwell together under one shepherd, Ezek. 34. Yea, it was to be so enlarged, that from the rising of the sun even unto the going down of the same, the name of Jehovah should be great amongst the Gentiles. Mal. 1: 11. At length the predicted time arrived, the true shepherd appeared, and presented himself in this tent as a sin offering, according to Isaiah, 53. Now the beginning of that chapter was fulfilled, viz. 'Who has believed our report?' At that time there were many who refused to dwell with Japheth in the enlarged tent; many, however, were well pleased, and these fed together with Japheth, in the green pastures of the good Shepherd, and had the glory of the Lord with them every where; but the others who refused to dwell with Japheth, have been scattered all over the world. The small pattern of the tent has been destroyed, and you refuse to enter into the enlarged one, and therefore must sleep without, and from home. Still there is hope in Israel, if you repent and seek the Lord and David your king. Hosea, 3. Zech. 12." Jew. "If you dwell in the tent of Shem, then you must be circumcised." S. "Was Shem circumcised?" Here they were interrupted, the ship being ready for sailing.

At Wengorow Mr. Schultz staid at a tavern kept by a Jew, (which at that time was generally the case,) where a considerable number of Jews were collected. A Jew having spoken very highly of their Rabbi, whom he called Eliezer, Mr. Schultz took occasion to say, "Eliezer was a faithful servant to Abraham, and by much prayer and supplication to God he fetched a wife for Isaac, his master's son. Does your Rabbi do the same? Does he seek a bride for the Messiah? or does he delay it, as most of the Rabbins do? who, like Absalom, steal the hearts of the people and lead them from their rightful king." One of the Jews replied, "The King is not yet come." S. "Has God withdrawn his promises? He promised to send him in the second temple, out of Bethlehem in Judah. This is the very thing that your elders, in the presence of this great king, stole the hearts of the people and cried, 'What part have we in the Son of Jesse?' although God

had anointed and set him up King in Zion. Ps. 2. The nations or Gentiles cleave to him, but Israel suffers herself to be kept from him, therefore is she kept under the curse." Jew. "But your Messiah has done away the law; but God is unchangeable, what he once commands must remain." S. "When God regulates and changes his institutions according to the circumstances of men, that does not affect the unchangeableness of his nature. Tell me how you will reconcile, when God says by Moses that sacrifices were to be offered nowhere but in the land of Canaan, Deut. 12 : 13, 14; and yet in Isaiah it is written, that in the midst of Egypt is the altar of the Lord. Isa. 19 : 19. Again it is written, that from the rising of the sun to the going down of the same, sacrifices are to be offered to the Lord. Mal. 1 : 10, 11. Hence you perceive that in the days of the Messiah, when his kingdom is to be enlarged, there must of necessity be a change in the laws and ceremonies. Hence said the Lord that he would make a new covenant, not like that which he made when he brought his people out of Egypt. Jer. 31 : 31. Christ has not changed or annulled the moral law, but he has fulfilled and abrogated the ceremonial law, when he offered up himself as the Lamb of God, to take away the sin of the world. This law was a type of the Messiah; now the substance having come, we need no longer the shadow." Mr. Schultz continued to explain to them the 53d chapter of Isaiah, and whilst some seemed displeased or dissatisfied, others were remarkably attentive, and not a few were affected even unto tears.

In the afternoon Mr. Schultz went into the synagogue, and in the presence of the Rabbi and the whole congregation he expounded Isaiah, 60 : 1, 2.

On a certain occasion, at a tavern, Mr. Schultz sitting down to a table with a number of Jews, and having asked permission to give thanks, he made use of the blessing mentioned in page 125, and which he did in Hebrew. This excited not a little surprise, and led to much religious conversation. One of the Jews present having expressed a great desire to have a copy of this or a similar prayer in writing, Mr. Schultz gave him one written in Hebrew, of which the following is a translation: "Blessed art thou, O God, the Lord of heaven and earth, who didst create man in thine image; but as through the sin of Adam, I have lost that precious image, and by adding daily transgression, I deserve to be lost for ever. But in mercy thou hadst compassion, and didst promise, by Moses and the prophets, to send the second Adam, and didst send him in the fullness of time, but I have not yet acknowledged him; I therefore pray thee, O Lord, for grace, and for the Spirit of grace and supplication, that I may learn rightly to pray for the forgiveness of my sins, and that I may know the man

through whom the world is to be reconciled, that I may obtain the righteousness which thou acceptest. And as I hear that Jesus of Nazareth is that man, I pray in his name, and through his merits, that thou wouldst grant me the grace of true repentance. Amen." The Jew was greatly pleased with this prayer, and promised not only to take good care of it, but also to repeat it daily.

In the town of Brainsk Mr. Schultz met with a Jew aged four score years, by the name of Mordecai, a Kariite, who rejected the Talmud, but greatly prized the Bible, and who accompanied Mr. S. on leaving the place, for a considerable distance. With him Mr. S. had much conversation, and was led to conclude that he believed with his heart, but, for fear of the Jews, did not confess Jesus to be the Christ, a circumstance not peculiar to the days of the apostles.

After traveling 36 miles on foot and carrying their luggage, (as their usual custom was,) Mr. Schultz and his fellow-laborer arrived in the evening at Bilske much fatigued, yet finding a number of Jews at the inn, they continued expounding to them the way of salvation until midnight. The innkeeper was so pleased that he favored them with some *hay* on their bench to sleep upon. Surely this looks something like taking up the cross and following Christ. O that the Lord would raise up many such missionaries to seek the lost sheep of the house of Israel.

On September 12th, 1747, Mr. Schultz and his colleague arrived at Szereszow, where they found the Jews collected in great numbers, having been informed, by some means or other, that Enoch and Elijah were coming. The conversation having turned about the sufferings of the Jews, one of the rulers of the synagogue asked Mr. S. what he thought about the situation and prospects of the Jews, to which Mr. S. replied, "To give you correct information on the subject, I must notice what you have been, what you now are, and what you shall be hereafter." At the general and reiterated call, "go on!" "we are ready to hear,"—Mr. S. commenced thus: "Beloved, if you wish to know how it was with you, you will observe that God created man perfectly holy and innocent, but that, through the temptation of Satan, he fell into ruin, and brought upon himself and the human race such a debt which neither angels nor men are able to pay. But when Adam stood before the tribunal fearing and trembling, God proclaimed the Gospel to him, the good news of forgiveness of sin. This knowledge of the way of salvation continued with the people of God until the flood, and after that Noah became a preacher of righteousness. At that time a difference was made between the three sons of Noah. Shem received the first blessing, Japheth the second, and Ham was cursed. The tent should remain with Shem,

and Japheth should dwell in the tent of Shem. After that the world fell into idolatry, and God called Abraham. Now the Lord showed from whom the blessed seed should proceed. At first it was said the seed of the woman, but now it was limited to the seed of Abraham, in whom all the nations of the earth were to be blessed. From Abraham came Isaac, and from Isaac, Jacob, and from Jacob sprang the twelve tribes, and from these tribes Judah was chosen, from whom the Messiah, the Prince of peace, was to descend. Now a new period commenced with you as a nation. The Lord suffered you to be brought down into Egypt to be greatly oppressed by king Pharaoh, until your cry pierced the clouds; then God sent Moses to bring you out. In the wilderness God gave you such laws which he had not given to any other nation, to keep you distinct from them, because the Messiah was to come from you. But you sinned against God, so that none of those who came out of Egypt above 20 years of age could enter the land of promise, except Joshua and Caleb. Joshua divided amongst you the goodly land, but you sinned again against the Lord, so that he raised up against you the Philistines, the Moabites, &c. as a scourge. The Lord permitted you to choose a king; but you sinned again, and the Lord sent you into captivity. But as the Messiah had not yet appeared, the Lord brought you back to Jerusalem, to build the temple and possess the land. But after a few hundred years' possession of the land, the Lord found cause to drive you out of the land and scatter you under the four winds of heaven, and which has continued so for more than 1700 years. Such have been the dealings of God with you. He has punished you like a righteous father his children. In Egypt, in the wilderness, under the judges and kings, he has chastised you with the rod and staff, afterwards he punished you with 70 years captivity. But now your sin must be much greater, as you have been banished from the land. Let us now see what is your present situation. For this end, let us notice the predictions of Moses and the prophets, and their fulfillment.

"It now happens to you, as Moses said, 'I will punish you seven times more for your sins,' Lev. 26: 18. 'The Lord shall smite thee with madness, and blindness, and astonishment of heart,' Deut. 28: 28. 'All these curses shall come upon thee,' ver. 15. 'Thou shalt be removed into all the kingdoms of the earth,' ver. 25. The prophet Isaiah has said in the name of the Lord, 'Thy first father has sinned, and thy teachers have transgressed against me; therefore I have profaned the princes of the sanctuary, and have given Jacob to the curse, and Israel to reproaches,' Isa. 43: 27, 28. And the prophet Malachi said, 'The Lord will come and smite the earth with a curse,' Mal. 4: 6. When we consider your situation, we find it just

so as Moses and the prophets have foretold it," Some of the elders exclaimed, "It is just so; all this has come upon us."

Schultz: "We will now briefly consider how it will be with you in the future, agreeable to Deut. 30: 1-6. You will consider in your hearts the cause of your misery, and turn to the Lord, &c. and according to Hosea 3, you will seek the Lord, and David your king, &c. You will bear your reproach, &c. and no more say, we have done right; but confess your sins with weeping and supplication. Ezek. 39: 23; Jer. 30; Zech. 13: 9. You will look to him whom your fathers have crucified, Zech. 12: 10. The Lord will then pour out upon you the spirit of grace and supplication, and stretch out his gracious hand over you. All this and much more will the Lord do for you, Ezek. 37." The Jews then asked several questions respecting the Sonship and Divinity of the Messiah; respecting the doctrine of the Trinity and the way of salvation.

The Jews listened with peculiar attention and seeming satisfaction, from 6 o'clock in the morning till 11 at noon.

At Teschen, Mr. Schultz staid at a tavern where the landlord was a proselyte from Judaism, who some years past met with a Tract, printed at the Callenburg's Institute, by which he was led to renounce Judaism, and applied to a number of Protestant ministers for instruction and baptism, but could not obtain his wish, and therefore made application to a Romish priest, who willingly baptized him, but gave him no instruction. Mr. Schultz expounded to him the way of salvation more fully, for which the proselyte was very thankful, and said, "If I understood the Christian religion, I would gladly speak to my brethren, for it is my heart's desire and prayer to God that Israel may be saved."

On his return to Teschen, Mr. Schultz being in the store of a Jewish merchant to buy some articles, fell into conversation with one of the clerks on the necessity of an atonement for sin. The Jew having asserted, that every man can atone for his own sins; Mr. S. replied, "Suppose a steward had, by his disorderly conduct, not only spent all his master's goods, but had also contracted debts, and increased them daily, how will he be able to pay these debts? he has nothing of his own, and his master's goods he has spent; will such a person be able to make atonement?" The Jew replied, "No." S. "Now Adam, and with him the whole human race, had received favors from God out of mere grace, and not merit. Tell me whereby did Adam, the first man, merit that God created him in his own glorious image, in knowledge, righteousness, and true holiness? Whereby did he merit that God made him lord of all creatures? 'for who hath first given unto the Lord, and it shall be recompensed unto him again?'" Jew.

"This is true; no man." S. "But these favors and glory has Adam, and we through him, lost, Ps. 12 and 53; and who amongst us has now any thing of his own? Yea, even if man had continued in a state of innocency, would he have had any thing of his own to boast of? But now, after the fall, who is able to love God and his neighbor as required by the holiness and law of God? Have we not cause to cry out, "we are become altogether as an unclean thing?" Now, since we have nothing of our own, and have abused and spent the goodness and favor of God, how can we pay our debts or atone for our sins? How shall we be able to satisfy the offended justice of God, or cleanse ourselves from the pollution of sin?" Jew. "We must pray, fast, give alms, &c. &c.; for although we dare not now offer any sacrifices, yet if we read over the institution and rights of sacrifices, it will be accepted." S. "I have already pointed out to you the insufficiency of these things, but yet tell me how much do I owe for these articles I bought?" Jew. "57 cents." S. "Please to write it down on this prayer, lest I should forget it." The Jew did so. Mr. Schultz took up the prayer and read over ten times, "57 cents," and then walked towards the door as if he would depart; the clerk called him back and said, "You have not paid for the articles you bought." S. "What! have not yet paid the 57 cents? Have not I read over ten times just as you wrote it?" Jew. "Yes; that will not pay your debt." S. "And will you deal so treacherously with God, and think to pay your debts by repeating some prayers, &c." Jew. "And what means have you to pay your debts?" S. "There is a person mentioned in Ps. 69: 4, who says, "I have restored that which I took not away." Mr. Schultz now explained this passage, and also the 53d chapter of Isaiah to a number of Jews, who had in the meantime collected together, who seemed to pay great attention, expressed much satisfaction, and invited him to their synagogue.

(To be continued.)

CORRESPONDENCE.

(Continued from page 136.)

The following letter was addressed to the London Society for promoting Christianity amongst the Jews, by Dr. Cleardo Naudi, of Malta, whilst on a visit in London.

"Gentlemen,—I have long been desirous of meeting with some gentleman belonging to the Society for promoting Christianity amongst the Jews; and through my friend Mr. Blair, of Great Russel-street, I should perhaps have written to you before I left Malta, but I did not know whether the funds of the Society would enable the committee to make any exertions for the conversion of the Jews abroad. Being now informed that your Society will be well disposed to afford some assistance to this undertaking whenever it might be required, I take this opportunity to lay before you some remarks upon the subject.

A large number of Jews inhabit the Levant, Jerusalem, Palestine, Alexandria, Cairo, and all the coast of North Africa; but the greatest part reside in Palestine, insomuch that it is said they are almost as numerous as some of the other persuasions living there. But I am convinced, both from my own experience and that of some of my friends who have been lately trading in Asia, that the Jews of those parts are in the same state as many of the Christians; viz. they are so ignorant as scarcely to know what Judaism is; and I can assure you, that if the Jews are as ignorant as the Christians, they must be in perfect darkness. This is authenticated by Mr. Kako, who was lately in Asia, with some others who wrote to me on the subject. Respecting the Jews of those parts, (particularly in the neighborhood of Jerusalem,) their ignorance is so great, that they believe themselves to be much more learned and enlightened than others, and consequently are prouder. In religious matters, I have observed in several cases that they were not very tenacious in their opinions, and therefore not inaccessible.

Some months ago a Jew of the name of Murthim, from Jaffa, called on me for medical advice; I then took the opportunity of conversing with him upon religious subjects, and showed him some of the Tracts of your Society translated into Italian by one of my friends. At first he blamed these efforts, and almost derided me for attempting by these means to induce Jews to relinquish their ancient opinions. He even said that these things might be published and read by the English and European Jews, but not by those of Jerusalem and Syria, who are so well instructed in their religion, know their duty well, and observe their religion with integrity, as it was ordered by the Al-

mighty himself from the beginning. Notwithstanding this, some days afterwards he desired me to lend him one of these Italian Tracts, which I accordingly did with pleasure; and soon after he called upon me of his own accord, (the first act of divine grace) and showed a desire to resume our discourse upon religious subjects. I then took an opportunity to introduce him to Mr. Annotti, who discoursed with him both in the Arabic and Hebrew languages, and who had just translated your Tracts into Italian. Mr. Murthim became very intimate with Mr. Annotti, and proved very useful to him, for not long after this he became convinced of the truth, of Christianity, and was consequently baptized. I gave him all the Tracts of your Society I had then in my hands. He translated some into Hebrew and Arabic, which he carried with him when he left Malta. I received a very kind letter from him after his arrival in Tripoli, earnestly requesting me to send him some of your Tracts and publications, and if possible a New Testament translated into the Hebrew language. He concludes his letter by observing that he is now actively engaged in endeavoring to bestow upon others those blessings derived through the merits of our Lord Jesus Christ, which he had himself partaken of by our instrumentality at Malta.

Another occurrence of a similar nature happened in the national hospital at Malta a short time since. A Jew called at the hospital to be cured of a pulmonary complaint which he had labored under for a considerable time, and he was considered incurable. He was about nineteen, but I do not recollect his name. I requested Mr. Annotti to visit him and converse with him respecting the Christian religion. He went with pleasure, and we were not disappointed in that undertaking, God be thanked; for the young man was so disposed, that in less than a week his former opinions were entirely changed, and in a few days we began to instruct him in the principles of Christianity, with a view to his being baptized. Unfortunately at this period another Jew, named Mushi,* came to the hospital to visit our young disciple, and after frequent conversations with him on religious subjects, he succeeded in re-establishing him in his old opinions, and persuaded him never to listen to us again, follow our advice, or consider Jesus Christ better than a man who endeavored to confound the world and endanger the eternal laws of God. The young man, for some days after this, took no notice of our admonitions, during which time he was not only visited by Mushi, but likewise by several other Jews. Notwithstanding all these attempts, his sickness, being of long continuance, and perhaps our first discourse having made an impression

* Moses.

upon his heart, one morning he inquired for me and my friends, and the next day desired the porter to send for Mr. Annotti. This meeting was followed by his conversion, and he was baptized, and received Jesus Christ as his Redeemer, was comforted by the sacrament of the Lord's Supper, and not long after that, blessing and praising God, *requievit in Domino suo Jesu Christo.*

There are other facts of a similar nature, which were communicated to me by some friends residing in various parts of Turkey. I have received several very interesting letters respecting Jews, from Cairo, by father Xavarus of Milan, who lived in Egypt nearly twenty-six years. This excellent man was very useful in assisting the Christians, and was indefatigable in his exertions with different infidels in those countries; but Christianity has declined there and throughout the Levant so much, that he was obliged to retire to Italy. I had an opportunity to make some remarks respecting this very important subject to the members belonging to the English Missionary Societies, and they are already determined to help the declining state of Christianity in the Levant, worthy indeed of every commiseration.

I hope and trust that your Society will endeavor to do something towards the conversion of the Jews in the countries which I have spoken of, and I am very well assured that your endeavors will be attended with remarkable success. Considerable numbers of the Jewish nation reside there, who are in a state of complete ignorance, and in a deplorable condition; and father Xavarus considers them in a state very favorable for their conversion to the Christian religion. Besides this, it has been remarked that the Jews, when converted to Christianity, almost always become eminently pious and very zealous for the conversion of others; Mr. Murthim is an example of this assertion, respecting whom there are some very important facts.

Your Society may begin its exertions by distributing in those countries some Tracts in the Arabic language, and if they should approve of it, I could prevail on one of my friends to translate these Tracts when I return to Malta. The Jews of these parts generally speak Arabic, and as they have no other books, will be very likely to read them with pleasure, and at the same time they will find in them what they can have no other means of knowing. Mr. Murthim and some other friends (to whom I have spoken on this subject) are of the same opinion. I am convinced that this undertaking would be more successful than the *propaganda fide* at Rome for the conversion of the Jews, whose state always has been very much considered by Christians at all periods.

I remain, Sir, yours, very truly.

Essay on the probable consequences to the Gentile World from the Conversion of the Jews. By J. W. Moor, A. B.

It is with unfeigned satisfaction we find that this long-neglected subject has at length attracted the attention of our Universities. The following essay obtained the Chancellor's premium in the University of Dublin, in Michaelmas term last; and although written under the usual circumstances of such productions (*viz.*) within a limited time, on a given subject, and without the smallest idea of its being submitted to the public eye, the author has most obligingly allowed us* to insert it.

It is a reflection no less melancholy than true, that the most labored work of mortality exists but for a time, and flourishes but for a moment; and that age, instead of adding to its strength, saps the foundation, obscures the beauty, and at last levels, with imperceptible but unabated diligence, the monumental record, upon which the nations that have passed away proudly hoped to transmit to future ages their grandeur and their power!

However sad this reflection, pointing out our pride and short-sightedness, yet this retrospective knowledge speaks aloud to man, and conveys, in the most emphatic language, the important lesson, that while impotence and blindness are characteristics of every human act, it is the peculiar attribute of Almighty Power, that lapse of time, instead of diminishing the marks of divinity, displays, with continual accumulation of evidence, the inspiration of the prophet who foretold, and the prescience and power of Him who directed the prediction and insured its accomplishment.

If every instance to which we can recur corroborates (as every instance does) the truth of that observation, that the utmost attention and effort of man to look into futurity, in comparison with his God, are vain and delusive; if the annals of ages declare that even the most perfect of us, unillumined by divine inspiration, in the utmost stretch of superior understanding, is not able to foresee occurrences the most immediate to take place, or predict events the most immediate to approach; if not one amongst us can tell "what a day or an hour may bring forth," would it not be presumptuous, with our eyes open, in disregard to the historic instances and continued proofs that almost constantly pass in array before us, to conjecture from ourselves alone the effects of the GREAT CONVERSION, when we have the same unerring authority to refer to, which, centuries ago, predicted what, apparently

* The London Society for promoting Christianity amongst the Jews.

the most improbable, has been fulfilled to circumstances the most minute; when we have in it most unequivocally foretold, that on the return of the Jews, on the congregation of the chosen people to Jerusalem, Christianity and peace shall be throughout the world, and that, in the words of the prophet, "they shall declare his glory to the Gentiles;" that many people shall flow unto Jerusalem, and that then "nation shall no longer lift up sword against nation, neither shall there be war any more."

With this prophecy before me, pointing out the two great effects, I conceive it remains but to show how progressive natural causes, the character of mankind, and the peculiar circumstances of the Jews, render these events probable at the period of their conversion.

That one of the first effects will be the returning from darkness to light of many nations, not only the inspired writer has foretold, but every consideration is calculated to imply; for if the standing denunciation of God against this dispersed people has, by the potency of its strength and manifestation of its truth, converted many of the children of disobedience, how much more will the great fulfillment, a present mighty completion of a former mighty promise—the gathering on the hill of Zion, from every quarter of the world and every corner of the earth, of a dispersed and persecuted people!

However the many may be unimpeded in their career of wickedness and obstinacy of unbelief by the miracles that have been attested and the dispensations that have been granted; however it may be the nature of the thoughtless and profane heedlessly to pass by the blessings of the Gospel, and be unmoved by the recorded powers of Omnipotence, displayed in unvaried greatness from the moment when in his *love* he first poured light upon creation, till the period when in his *wrath* he rent the temple and spread darkness over all the earth; however insolence and the laws of customs may operate, in blinding the Gentiles to the long train of events that stamp the divinity of our Savior; yet would the most listless and insensible, the inconsistently incredulous, the most abominably profane, be startled from their different holds, when in their own time—when before their own eyes—when to their confusion, flowing from all the ends of the earth, the "ransomed of the Lord" shall (according to his declaration) return, and come unto Zion, "with songs and everlasting joy upon their heads."

This fulfillment, though striking and general in its effect, will not end here. The benefit of the conversion will not terminate solely in those who may be at once struck by its bright blaze of conviction: no; it will roll in its course still farther, enlightening not only one country or one hemisphere, but animating and brightening the be-

nighted of every land; the converted not less than the conversion will work the regeneration and instruction of the Gentiles. Dispersed throughout every country, and an inmate in every clime, the formerly apostate Jew will be a zealous preacher of the Gospel; repentant for past obstinacy and unbelief, no exertion will appear too great—no labor too fatiguing, to atone for his country and himself; charmed with the new prospect, delighted with the open view of paradise, every vile interest of wealth and power will be swallowed up in the noblest consideration, in the more expanded and heavenly pursuit of reforming those who err, and leading the ignorant and unbelieving from the miseries of idoiatry and superstition to the blessings of the Gospel dispensation. That they will be peculiarly adapted, as preachers, to touch the feelings and convince the understanding above all other men, the most superficial view must evince; their being themselves to all mankind a proof of the truth and the power of Christianity, whenever they rise to address a congregation, the very undertaking, the very knowledge of their being of the tribe of Judah, must flash before their astonished auditory the visions of former times; and leading them to the cross, force them to repent, and leading them to the prediction, force them to believe. If zeal, pure, strong, and persevering, can be imagined, they must possess it; every motive that can act, every circumstance that can stimulate, will be present to incite them: gratitude for first favors, repentance for past errors, gratitude for present favors, and retribution to God and man, will press them on every side to leave no effort unattempted in the bright cause of reform: uninterrupted by the obstacles that impede the Missionaries who have gone abroad, no language will be unknown to them, no clime injurious, no introduction wanting; their antiquity as a nation, their conversion as a miracle, will proclaim them in all lands. Besides, there is scarce a country on the face of the globe where the scattered Jew, if not naturalized by law, is not naturalized by every other circumstance of time, climate, and language; in the centre of every tribe, in the midst of every people, they will possess advantages the most useful, and means the most calculated to insure success. No time will be lost in learning the tongue; no delay will occur in acquiring the character; all will be at once thrown open to them; unenthralled by the usual difficulties that curb the preachers of truth who have gone into the east, they, already assembled there, will have but to go forth in that country of wild and wicked superstition, and to declare, in intelligible language, the nature of their belief; and then will the prophecy be fulfilled, that through them "the kingdoms of this world are become the kingdoms of our Lord and his Christ;"

for *they* must convince, as at once the preacher of the miracles of their God, and being themselves the miracles they preach.

If there is a circumstance evident, as well by prophetic record as natural effect, that the good mind would love to dwell on, it is the contemplating, even through the vista of years to come, the sad superstitions that have debased human nature swept away, and to see, even through a still existing mist, the olive of peace returning, the sign that the floods of persecution have abated. If it is to effects the most natural, and to such only will the limited length allow us to turn, what can be put in competition with the universal light to be shed around, with that certain consequence, that by it will wild superstition, traditionary folly, and mistaken zeal be done away: no longer shall we hear of the Hindoo sacrificing to the idol of his caste his wife and children, and burning them in agony before the wooden model he adores; no longer shall we hear of the cruelties of an inquisitorial power, the horrible and unsanctioned justification of the infidel, and the sometimes no less violent penances of the Christian; by whom not unfrequently, to the injury of the name, expiation is sought in blood to a decree of infatuated torture; by them will all this be done away. Having suffered already too much by tradition, too much by dependence on the priest and confidence in the unerring wisdom and virtue of their human instructors, they will resort to the book of life alone, honestly and truly declaring to the world, "It is not in blood and torments God delights, but in a broken and contrite heart," and in their exertion to convert, every human feeling will be on their side. So when in the vernacular tongue they clearly explain the nature of the Gospel, thousands will flock in; for although the restraints Christianity places on the passions may at first seem hard and oppressive, yet, when compared with the severity of their own ritual, which is made up of pains and penalties, they will find "its yoke is easy and its burden is light."

Every circumstance of this once favored nation seems to have been shaped by the Deity for the great accomplishment. Their not possessing land in any country they inhabit, must be a most powerful means of bringing them in one body to the mountain of Zion, free from the ties that make men stationary, and from all that strong and dear affection for home and native land that is entwined round every person and enshrined in every heart; the exiles and outcasts, not chained by any link, will be chosen vessels ready to spread the blessings of the Gospel in all the regions of the earth, unimpeded by the most irrefragable of human bonds, country and friends. They will, without "one lingering look," be prepared at the season of Divine command, unlike the summoned believers of old, to take up the cross and to fol-

low Christ; but not only will they have nothing to delay them in the execution, but they will have every motive to incite them; for inasmuch as they have no country to impede, they will have the voice of a country to urge, as in "the fullness of the Gentiles" it is promised they shall again flourish in Jerusalem.

Thus will the wisdom of the Lord be manifested; their punishments will be converted into the means of salvation, their very sorrow and exclusions will be turned into the means of joy and restoration; their not possessing landed property will not only unattach them, and leave them free to journey in the dissemination of the Gospel, but it will also be the cause by which they will be enabled to put the glorious aim in execution; for, unable to purchase real property and possess hereditary domain, they have gathered great wealth and accumulated vast riches, which in the grand conversion of sentiment may have been intended in the conversion of use, by the Providence who foresees every thing, to be a ready fund prepared for the glorious consummation. He who turneth evil into good, will probably change this collection of wealth and avarice into the means of for ever putting an end to both; it will no longer be to the Jews their god! they will forsake it, as their brethren did the golden calf; they will no longer worship it; in the purity of their zeal, and joy of their regeneration, they will provide with it the vessel and the sail; and as merchants accustomed to every tract and acquainted with every shore, they will transport to every clime the truth they acknowledge, the miracle they attest, and the faith they profess.

Thus will the grand object be commenced and attained, under every advantage that can be imagined, and every assistance that could have been hoped for; but let it not be supposed that it will be confined merely to changing the geographical appellation of pagans and heathens into that of Christians, no, it will go deeper, it will make its proselytes such in spirit and in truth, and while it removes from the world the unbelieving infidel, it will also remove the sectarian Christian, and unite in one bond and one faith all denominations of Christians who, differing in opinion, possess that name.

That this will be the consequence, that its effects will be such, a slight survey of the present state of Christendom, and the peculiar situation of the Jews in respect to it, will I think sufficiently demonstrate. There being but two great schisms in the church of Christ, under which all others are but small bodies, differing only in some particular points from the great body under which they may be considered to rank—it follows by a natural illation, whichever of these the converted tribe of Judah join, will, by the addition, outbalance the other in weight, numbers, and authority, and so finally become the

universal church, putting an end to all divisions. For the infidel and unbelieving of all descriptions will, when the period of conversion comes, most naturally look to the Jews as their directors, not only because the whole volume of revelation has placed the accomplishment in them, not only because the book of Holy Writ has marked them out as the promised sign, but because every rational consideration will point them out as the only proper and impartial umpires in deciding the true religion; the not being prejudiced by birth, or moulded by education into habits of any particular doctrines, not being diverted by controversy, or attached to any sect, but having been hitherto equally inimical to all, together with their being changed from infidelity by the purity and truth of Christianity alone, must give them such a peculiar hold and undisputed authority, as will render their determination no less true in fact, than conclusive in effect.

If to this is added their zeal, their wealth, their dispersion, their numbers, their knowledge of every dialect, the striking fact of their conversion, their central situation for dispersing throughout the world their publications, together with the authority which all these combined advantages must give them, I see no more probable consequence, than that all who differ from them, overcome by numbers and by truth, must wither away, or dissolve into the one great principle of faith.

That it is the papal that will yield to this influence and authority, has not only been foretold under the title of the beast and the false prophet as coincident with the restoration, but appears probable under acting causes the most natural; for, relieved from the false dependance on their traditional fables, and on the infallible wisdom and excellence of their Rabbinical teachers, what is more consonant to human feeling, than that what we have just escaped from smarting under in the moment of redemption, we should expose with peculiar exertion, and reprobate with peculiar force. Now, it being the same spirit of error, too much dependance on tradition and on human authority, that has withdrawn both from the divine truth; what can be predicted with greater certainty, than that their first aim and first labor will be to put down the presumptuous assumptions of supererogation and infallibility, and all the false doctrines and practices founded on them, and to associate with that body of Christians, who, regarding none of these things, look to the Scriptures alone as "the source of eternal life."

When this event takes place, as every rational consideration founded on circumstances and experience makes probable, shortly after the conversion of the Jews, then will all enmities and wars cease with

the divisions and persecutions that caused them ; then in one universal religion will the words of the Lord be fulfilled :—" Joy and gladness will be in all lands, and sorrow and sighing shall fly away." Offerings of thanksgiving shall go from all nations to the holy mountain, and in peace each man with his neighbor, " shall they beat their swords into ploughshares, and their spears into pruning-hooks : " every dissension done away, every difference reconciled, in this great communion of all the varied coloring of sectarian opinion, each sect will lose its peculiar hue, and like the colors of nature when joined, only present to the eye one pure unwearied whiteness, bright, spotless, and immaculate.

(To be continued.)

NARRATIVES OF CONVERTED JEWS.

(Continued from page 144.)

Early on the next morning, which was the Lord's day, he called on me, and we went both to hear Mr. Jaenicke, who, in the course of his sermon, pointed out the folly, guilt, and danger of those persons who reject the Bible because it is above their comprehension. My friend Rockenstein concluded, from the discourse of Mr. Jaenicke, that I had told him our yesterday's conversation, for which he reprov- ed me. Having assured him that I had not done so, but that Mr. Jaenicke was a man of much prayer to God for the influence of the Holy Spirit to be enabled to speak a word in season, Mr. R. seemed to be satisfied. On the same day we went together to Rixsdorf to hear a Moravian minister, where, to the great surprise of my friend, the minister, Johannes Bellwitz, preached on the divinity of our blessed Savior ; and, like Mr. Jaenicke, with holy zeal for the honor of Christ, and unfeigned love for the souls of men, he warned every one of his hearers not to reject any part of divine revelation, although it might exceed his comprehension. This sermon was greatly blessed to my friend Rockenstein, who afterward attended regularly on the ministry of Mr. Jaenicke, walked according to the Gospel of Christ, and gave full evidence of his being a Christian in deed and in truth. Soon after I had come to London I received from him several edifying and satisfactory letters, which led me to consider him as the first fruits of my weak and feeble endeavors.

Christian reader, let this circumstance, as well as the word spoken to me in the stage-coach, as mentioned above, encourage you to em-

brace every opportunity to reprove and exhort sinners, and to recommend Jesus Christ and his glorious Gospel; for "a word spoken in season, how good it is."

CHAPTER VI.

My design in coming to England.

Saturday, July 11th, 1801, I left Berlin, in company with Messrs. Palm and Ulbricht, for the purpose of going to London, to the Missionary Society, and from thence to Africa, to join Dr. Vander Kemp in missionary labors. We arrived at Hamburgh on the Monday following, and called on Mr. Vander Smissen, who received us with Christian affection and love. From Hamburgh we went to Hatzhausen, in Friesland, to the Rev. Mr. Stracke, where we met with a most cordial reception. At this place we remained six weeks, to learn the Dutch language. While staying with Mr. Stracke, we had the privilege of preaching in the surrounding villages, to most attentive congregations of from two to four hundred people. We had also an opportunity of becoming acquainted with several most excellent, pious, and zealous ministers of the Gospel.

On the first of September the wind became favorable, and we received orders to embark for England. Three captains, friends to the cause of the Redeemer, offered each to take one of the missionaries *gratis*. Early on the next day we took an affectionate leave of our friends, and went each to his respective vessel, which lay at Emden. The separation from my two missionary brethren was not a small trial. The hope of seeing them again at London afforded some relief; but my greatest comfort and support was derived from sweet communion with my blessed Savior, "who sticketh closer than a brother." The first day, when on board the ship, I was unwell, but keeping much on deck I soon recovered. The grandeur of the sea, which I had never seen before, the rising of the sun, the sight of an approaching ship, together with the kind treatment of the captain, made the voyage seem very short, and exceedingly pleasant.

On Tuesday, September 15th, we reached Gravesend. At the Alien office I was informed that the brethren, Palm and Ulbricht, had just gone up to London, and that I must wait at least two days until I received a passport from London. I went to an inn, but as I could not speak one word of *English*, I knew not what to do. Whilst walking up and down in the street, in great anxiety of mind, I met with a poor German soldier, who could speak both German and English; him I took with me to the inn to be my interpreter. In the afternoon I went

to the Rev. W. Kent, and delivered a few lines, which the pilot on board the ship gave me, to inform Mr. Kent who I was. Although I could not speak, yet it was very encouraging to meet with a Christian friend, especially as Mr. Kent was exceedingly kind to me, and introduced me to several of his friends. In the evening I was much depressed in my mind, cast down, and full of fears; but I was enabled to pour out my heart before God in fervent prayer, and retired with some confidence and trust in Him who has said, "My grace shall be sufficient for thee." About two o'clock in the morning I had a most remarkable dream, which I recorded in my day-book as soon as I rose, and which has since been literally fulfilled. The dream, *as it stands in my journal*, introduced by an observation, and a short prayer, is as follows:*

Observation. The design of my day-book is to enable me, after many days, to survey with gratitude and praise all the ways in which the Lord has led me: especially to record, from day to day, as much as possible, the imaginations of the thoughts of my heart, whether good or evil. I consider it, therefore, my duty to observe what passes in my soul whilst my body is asleep, as well as when awake; and though I would not believe every dream to be the immediate communication of God to the soul, yet it cannot be denied that there have been such dreams; and none can affirm that there shall be no such in our days. It is true, I know not whether the present dream shall come to pass; however, like Mary, I will ponder all these things in my heart, and preserve them in my journal.

Prayer. Blessed Jesus! thou hast said, 'Whoso shall offend one of these little ones, which believe in me, it were better for him that a mill-stone were hanged about his neck, and that he were drowned in the depth of the sea.' Matt. 18: 6. I beseech thee, O Lord! let not this dream give offence to any who may hereafter read it. If it be thy will, let it be accomplished; but let me never be self-willed or obstinate, but may I ever be able to discern the directions of thy wise and holy providence, and cheerfully acquiesce in thy gracious will, whether it be prosperous or adverse. Now, Lord, unto thee I commit all my ways; do thou with me, a poor sinner, as it seems good in thy sight, for thy name's sake. Amen.

* I am quite aware of the observations to which I shall be exposed from a certain description of readers and writers by the insertion of dreams, and I must acknowledge I have had some reluctance in doing so. Having, however, ample means of establishing its truth, and being moreover anxious to imitate the sacred writers, by giving a full and faithful account of every circumstance relating to my public walk in life, and as this dream itself had a close connection with my future destination, I have not felt myself at liberty to withhold it from the public.

"*Dream.* I read in a newspaper, that the two brethren, Palm and Ulbricht, as well as myself, were to preach in London: that the Jews in particular were (in a most affectionate manner) invited to the discourse which I was to deliver. The appointed day approached; an immense crowd collected, and I was enabled to preach to them with great freedom, and to lift up my voice *like a trumpet*. I thought that the effect of this discourse was, that I was afterwards desired to stay in London, to preach both to Jews and Christians: to which I replied, that I could not possibly part with my dear brethren, Palm and Ulbricht, and let them go alone; but that if the directors would send for another missionary to accompany those brethren, I would consent; and with which the directors having complied, I resolved to remain in England."

As soon as I awoke, I prayed to God for wisdom and grace to prepare me for his service, whether in London, among Jews and Christians, or in Africa, amongst the poor Hottentots. At five in the morning I went to meditate in the field, and found great comfort and encouragement in that gracious promise of our Savior, "I am with you always, even unto the end of the world." Matt. 28:20. Having received a passport, I went up to London. On my arrival at the counting-house of Joseph Hardcastle, Esq. the treasurer of the Missionary Society, I was directed to a house in Bishopsgate-street, where I was to lodge. Here I expected to meet my dear brethren, Palm and Ulbricht; but as they had gone on board their vessels to spend the night with their captains, of which none in the house could inform me on account of the language, I was greatly disappointed. The people observing the cause of my distress, took me into the room where the brethren's luggage was, the sight of which greatly revived my spirits. In this house I remained until I went to Gosport. Mr. and Mrs. Smith, the people of the house, behaved themselves exceedingly kind to us; they endeavored, in every possible way, to make us comfortable; they also took great pains to help us forward in the knowledge of the English language. The method which I adopted to learn English, was to compare the English Bible with the German. In the five months which I staid in London, I read the Gospel of St. John, in English, four times over, and compared every verse with the German Bible, and sought for the meaning of every word in the dictionary, by which means I could very soon understand what was spoken, though I could not express myself fluently till some time after I had left London.

(To be continued.)

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